

## NOTE ON THE "FIRST WALL" OF ANCIENT JERUSALEM AND THE PRESENT EXCAVATIONS.

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A SHORT note, with quotations from Sir Charles Warren and Sir Charles Wilson, on the southern portion of the "First Wall" of Josephus, which Dr. Bliss is now tracing, may perhaps not be deemed altogether useless or uninteresting. We are now uncovering the midmost portion of this wall; the first quotations that follow refer respectively to its eastern and to its western ends, and the subsequent ones to the wall generally.

1. As to the south-eastern end of this wall, where it joins the Haram Wall, in the Jerusalem volume of the "Survey of Western Palestine," in the chapter on the Excavations on Ophel, at p. 228, we read, "There is good reason to suppose that the Sanctuary wall and the Ophel wall were not built at the same time. Sir C. Warren believes that the Sanctuary wall is shown to be the older of the two." At pp. 230 and 231, "The cut stones in the wall (exclusive of the large drafted stones used in the top course and in the outlying tower) resemble in character the Roman masonry of the second century, A.D., or even later. The rough rubble and the rocky scarps may perhaps represent the older part of the rampart, and may be referred with considerable confidence to the time of Nehemiah." "Sir C. Warren was of opinion that the stones in the Ophel Wall were not *in situ*, but that they had been re-used," p. 230.

2. As to the south-western end of this wall, on Sion, in the same volume, at p. 393, we find, "The rock scarp of Jerusalem was here excavated by Mr. Maudslay, in 1874-5"; and as an index that the work was of the same date and similar plan to that at the eastern end on the Ophel, it is noted, at p. 394, that here, too, was an outlying tower, and "in front of it a flat platform of rock 20 to 25 feet broad." "The Ophel wall appears possibly to have been built up in two or more steps" (or terraces), "with a pathway at the foot of each. The same arrangement is also noticeable in the case of the rock scarp in the Protestant Cemetery," *i.e.*, at its western end, on Sion, p. 229.

We should therefore expect to find similar scarps, outlying towers and platforms in the midmost portion of the wall, whose two ends thus resemble each other. The scarp, and also the portions of such a tower, have been already found by Dr. Bliss, and are figured in the *Quarterly Statement* for October, 1894, p. 250. The curious outlying scarp further south, at the extreme south-western corner of the wall, would appear also to have been the foundation for another outlying tower; though the topmost portion of this rock scarp or platform has apparently been cut away at a later date, to furnish stones for the construction of later walls.

It will be of vital importance to learn what further scarp or rock

cuttings reveal themselves in the further tracing of the wall eastwards from this point.

3. In the second edition of “Smith’s Dictionary of the Bible,” vol. i, part ii, the article on Jerusalem is written by Sir Charles Wilson. Opposite to p. 1646 he inserts a plan of the city to illustrate the topography of Josephus. In this plan the southern or midmost portion of the “First Wall” is shown, not as following the contour of the hill, or turning northward (as is usually represented in most plans) so as to join the modern wall again on Sion, but as striking away eastwards straight down the slope to Siloam, just as the wall Dr. Bliss is tracing is found to be doing. The Dung place or Bethso is placed pretty much where Dr. Bliss has found what he calls the Dung gate, and another gate further eastward, between Bethso and Siloam, that of the Essenes, is shown “at the southern end of the long street which, commencing at the Damascus Gate, runs southward almost in a straight line through the midst of Jerusalem. This street, a continuation of the great road from the north, must always (writes Sir Charles Wilson) have been one of the principal thoroughfares of Jerusalem, and it is possible that the name of the sect of the Essenes has been confounded with the Hebrew word *Yeshanah*, ‘old,’ which the LXX in Nehem. iii, 6, give as a proper name (τὴν πύλην τοῦ Αἰσανά, or πύλην Ἰασαναί). The ‘gate of the Essenes’ would thus be ‘the old gate,’ or ‘the gate of the old wall.’” P. 1645.

In the wall now being traced by Dr. Bliss there is apparently no gate at the end of such direct line, neither apparently was there in the Empress Eudocia’s wall. But it is of the first importance to be assured that the scarp and rock foundations both north and south of that wall hereabouts have been thoroughly examined by the present excavators, and it is much to be desired that we had more both of the outer and inner scarp traced for the portion of the wall already uncovered.

4. Turning now to the series of the translations published by the Palestine Pilgrims’ Text Society, and the topographical notes furnished by Sir Charles Wilson therein, we find the following entries regarding these southern slopes of Sion :—“The walls of Ælia probably followed nearly the same lines as those of the present day” (Bordeaux Pilgrim, p. 59). Hence the southern slopes of Sion lay outside the city walls in the time of Hadrian, after the old city had been razed ; though Roman villas belonging to the colonists of Ælia Capitolina may possibly have occupied the ground ; since the tessellated pavements of such villas built even amid the foundations of the old walls have lately been discovered in the present excavations, which fact would appear to show that they do not belong to houses of an Herodian date.

“When the city was re-built by Hadrian, Sion was not enclosed by the walls, and it apparently lay outside them in the fourth century (see Bordeaux Pilgrim, p. 23 ; and Jerome, in Michæam, iii, 9–12). The date at which it was brought within the compass of the city walls, as mentioned in the text (*i.e.*, about 440 A.D.), is uncertain.” (The Epitome of S. Eucherius, note <sup>1</sup> on p. 8.)

5. The Empress Eudocia re-built the walls of the city 438 to 454 A.D. It was a period of great building activity, and there seems little doubt but that the wall now being traced by Dr. Bliss is Byzantine work, a reconstruction by that Empress generally on the foundation of the older "First Wall" of Josephus. But besides not using the scarp of the outlying towers both at the south-eastern and south-western ends of this wall, we know that in one important particular her builders deviated from the line of that old wall. The "First Wall" of Josephus excluded the Pool of Siloam from the city. Eudocia's wall included it within the city. Hence when the present excavations approach Siloam it will be still more necessary to distinguish the scarp and foundations in the rock of the old wall and its towers from the remains of the Byzantine wall we are now following.

6. "It may perhaps be inferred . . . . that at the time of Paula's visit (A.D. 386) the old wall on Sion was still a heap of ruins, and had not been re-built." (Sir Charles Wilson—Introduction to Paula, p. iv.) But Eucherius (A.D. 440) after the Empress Eudocia's wall had been constructed notices, p. 8, "The most frequented gates of the city are three in number, one on the west (*i.e.*, the modern Jaffa Gate), another on the east (the present St. Stephen's Gate), and the third on the north of the city" (*i.e.*, the present Damascus Gate). No mention is made of one on the south. Though "the two streets running respectively south from the Damascus Gate and east from the Jaffa Gate which divide Jerusalem into four parts, evidently follow the lines of ancient streets." (Bordeaux Pilgrim—Introduction, p. x.) Significantly enough the Byzantine wall of the Empress Eudocia ran without one there, as is apparently evident from Dr. Bliss's tracings.

"Antoninus Martyr," p. 21, writes: "The fountain of Siloa is at the present day (*i.e.*, 560-570 A.D.) within the walls of the city; because the Empress Eudocia herself added these walls to the city." For about 400 years after this date the great church on Sion (now outside the modern walls on the south side of the city) is always noticed by the pilgrims as being "in the middle of the city," because the greater part of the Byzantine city covered these southern slopes of Sion within the Empress's wall.

7. But after 1000 A.D. this Byzantine wall seems to have been destroyed. Abbot Daniel, 1106 A.D., says: "In the present day Mount Sion is outside the walls of the city, to the south of Jerusalem," p. 36. Theoderich, 1172 A.D., says: Siloam "was once within the city, but is now far outside it; for the city has lost almost twice as much in this direction as it has gained in the parts near the Holy Sepulchre," p. 34. "Mount Sion, which stands to the southward, being for the most part without the city walls," p. 36. In the old French description of the city of Jerusalem, written 1187 A.D., at p. 2, we read: "When Jesus Christ was on the earth the city of Jerusalem was on Mount Sion (*i.e.*, within the 'First Wall' of Josephus), but it is no longer there." Only a church (the great Abbey Church of Mount Sion) is there "outside the walls of the city," p. 3.

8. The southern slopes of Sion were thus inside the "First Wall" of Josephus, outside those of Hadrian, inside those of Eudocia, for about 500 years, since which period they have been outside the walls again for about another 800 years.

9. From the foregoing considerations the practical conclusion would appear to result that it is of paramount importance not to be content with merely tracing the Byzantine wall, but that we should use every endeavour, during the present excavations of the southern wall, to follow most carefully both the inner and the outer rock scarps of the ancient rampart, whether we individually are inclined to believe them to date from "Phœnician," Davidic, Solomonic, post Exilian, or Herodian times.

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## REPORTS FROM HERR BAURATH VON SCHICK.

1. *Muristan*.—In digging foundations for the new piers it was found that the rock shelves down towards the east, as one of the *western* shafts is 9 metres deep from the flooring of the church, which is several feet lower than the street outside, and the *eastern* shafts 11 metres. It was clearly seen that there had been once a quarry here. On an average the level of the rock at this church is 2,438 feet, whereas 70 feet to the north-east it is about 2,477 feet, and cropping out from the ground, the difference being, therefore, 39 feet, proving also from this side the existence of a rock platform, which I mentioned in *Quarterly Statement*, 1890, p. 20, as "Akra," and described as forming a kind of rocky knoll, with perpendicular sides.<sup>1</sup> As nearly all the cisterns had to be cleared and repaired for gathering as much water as possible the channels to them had also to be made, and by this *tombs* were found, or rather re-found, in the "cloister." These were detected many years ago, so that in Sir Charles Warren's plan the word "tombs" is inserted in the northern and eastern cloister. But I had not myself seen them at the time, and, as far as I know, they have not been described in any record, so I think it to be my duty to describe them now. The tombs are built of masonry, one close to the other, lying across the cloister. One of them on the eastern side was thoroughly cleared out, and afterwards the bones put back again. The skeleton was found undisturbed; it was that of a tall man, the head lying in the east 8 inches higher than the feet. The bottom of the tomb is throughout a regular slope. It is covered with slabs of stones 5 to 6 inches thick, and forms a long sunken grave 2 feet deep. One gets the impression they were economising with the place, putting as many tombs as possible into the cloister ground. The grave is only 20 inches wide, and if all are so, which is really very probable, then 30 graves would

<sup>1</sup> Similar to the present Skull Hill outside the town, on'y not so large in extent.